

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 23.

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VOL. VI.

UNION OSAGE MISSION.

EXTRACTS FROM THE JOURNAL.

(Continued from page 297)

The Missionary Register contains the Journal of this Mission to the 27th of May, from which we make the following Extracts:

Removal to their new Cabins.

Saturday, March 10th.—In the course of the past week, the family moved into their new cabins. Never, since we left our dwellings in the East, have we felt more pleasure, than in finding a place in this far remote wilderness, which we may call our home, where we may live and labour for the salvation of the heathen.

The first Marriage.

This evening Brother Redfield and Sister Beach, having been engaged to each other before they left home, where united in the solemn bonds of matrimony. The ceremony was performed immediately after our usual prayer-meeting. May God bless this union, not only to them but also to the Mission Family, and to the heathen.

Lord's Day March 11th. The brethren and sisters appear to have been quickened this day to the duty of prayer. A traveller's life is not friendly to regular devotion; but now we are again settled, we hope God will enable us to pray with more constancy.

Arrival of nine Osage Warriors.

Wednesday, March 14th. Yesterday, had a visit from nine Osage Warriors, who by their statement, had set out for the garrison, to learn whether the Cherokees mean to go to war with them; but some new fears being excited in their minds lest they should meet the enemy, they tarried till to-day, and returned to their village. The nation has been some time waiting to hear from Gov. Miller, who promised to inform them, if the Cherokees determined upon fighting. As they have had no letter, they are yet in doubt whether war is declared. This evening, Mr. Ransom has been seized with violent fits, of which he has had nine in succession. They were caused by eating a poisonous root, which grows near the house. Some others of the Family tasted it at the same time without fear, supposing by its taste it had the nature of spikenard. How distressed has been the case of this dear friend. How uncertain is health. It is doubtful whether he will continue through

the night. How precarious the tenure by which we are held to life.

Thursday, March 25th. Our hopes of Mr. Ransom's recovery have revived.

Saturday, March 17th. This day put our blacksmith's shop into operation. Brother Woodruff's occupation will be of great importance to the establishment. Mr. Ransom is gradually regaining his reason and health. Many mercies have followed us the week past. May we be prepared to keep the Sabbath with thanksgiving and praise.

War between the Osages and Cherokees.

Wednesday, March 23th. Received information from Major Bradford, of war being declared between the Cherokees and Osages. He states that the Cherokees had requested that the white people might be removed, lest their young men should molest them. We conclude that it is our duty to trust God, and continue here. "*The name of the Lord is a strong tower, the righteous runneth into it, and is safe.*"

Thursday, March 29th. To-day Brother Palmer has experienced a severe attack of the intermittent. Brother George Requa has been afflicted with this disorder for some time past.

Saturday March 31. Brother Palmer and brother George Requa are reduced very low. Brother Woodruff is not well, and Mr. Ransom too feeble to labour.

Lord's day, April 1. We had hoped to have formed ourselves into a church the past week, and to have partaken of the sacrament this day; but illness prevented. A committee has been appointed to prepare articles of fellowship, to be laid before the Family, as soon as the business can be sufficiently matured.

Monday, April 2. This evening attended the monthly concert. It was a season of peculiar comfort to our souls. The light, that so many are praying for this mission, gave new animation. We seemed to lose sight of the distance from our beloved friends in Christ, and for moment to forget our trials.

Visit from the principal Chief.

Wednesday, April 4. Had a visit from Clamore, with a number of his warriors. He told us that 400 of his warriors were going against the Cherokees; that after a short encampment for hunting on this side

of the river, they intended to cross and march down to the Cherokee nation, and attack them on their own ground; and that he himself had come as far as here to warn us, not to let our cattle or horses, be out of sight, lest some of his young men should take them. He stated in particular, his fear of misconduct from those of the other villages, over whom he had no control. Clamore appeared much attached to us, and we doubt neither his friendship for this Family, nor his loyalty to the Government of the United States. Brother Chapman presented him a pair of shoes, which his brother in Connecticut had made for the principal Chief. He was much pleased with the gift, and when brother Chapman told him they were from his brother, Clamore replied, "*He is my Brother.*"

Want of labourers.

Thursday, April 13. Our business goes on very slowly for the want of hands. About half of the brethren, and one hired hand, are unable to labour for the present. The brothers who have been afflicted with the intermittent are, however, gradually recovering.

Saturday, April 14. The Osages who went down last week, are returning; they say, they have killed several of the Cherokees, and some Quappaws; and it appears they have stolen many horses from the white people. In consequence of this state of things, we have been prevented from pursuing after help as we intended, and at present, we have only one additional labourer engaged. A few days ago a man came and offered himself, but we understand this evening, that he is likely to disappoint us. We brought with us three ploughs, but they are not stout enough for this new soil, and costs us much labour to keep them in repair. It requires much time to make and keep in order the necessary utensils. While, therefore, we advance as fast as our strength and means will allow, we commit our work into the hands of God and pray for His blessing upon our endeavours.

Friday, April 20. Mr. Ransom, whose health has been slowly returning, set off this morning, by request of the Family, in pursuit of help.

Review of the first year of Missionary service.

A year has this day elapsed since we left the city of New York. Thus far the Lord has led us on. In review of this first year of Missionary service, we have great reason to be humbled for our manifold trans-

gressions; and to be thankful for the abundant mercies which we have received. We have been led in a way which we knew not. May God grant us grace to set out with renewed energy; and may past experience, be blessed for our future comfort and usefulness.

Wednesday, April 25. Mr. Ransom returned this evening with three labourers. He has been as far down as the Sallissaw, 75 miles from the station. We fear the war between the Osages and Cherokees will be carried on to the great distress of the Osage people. Their conduct, in their excursion, was very bad. It appears evident to-day, by people who are going to the village, to recover their horses, that they killed some of the Delaware tribe who fell in their way, supposing them to be Cherokees; that they also robbed some families of the white people; and that they killed the Quappaws who are at peace with them, at the instigation of a young chief, to revenge the death of some of his relations in a former quarrel. It is expected that some of the Cherokees are about to make a general attack upon this upon this unhappy nation. Brother Chapman went this morning to the village, to ascertain as near as possible, what were their intentions, and to gain what information he could to direct us in our measures this summer.

Friday, April 27. Brother Chapman returned, having suffered much the day past, by riding in a cold rain. He found the Chiefs more united than usual; sick of the war; and sorry for the misconduct of their people, in killing the Quappaws and Delawares, and robbing the whites. Clamore said, "*He did not send his men down to conduct so!*" It is said the conduct of the young chief is wholly disapproved, and that he has escaped from the village.

Lord's Day, April 29. Brother Chapman has been much afflicted with a cold, which he took in coming from the village.

Friday, May 4. Our work has progressed for a week past with more life. We have now six hired men, who are all active.

Lord's Day, May 6. The Sabbath is indeed a day of rest. How gloomy would be our condition, were we not blessed by its cheering influence.

Monday, May 7. The first Monday of each month brings to mind the duty of this family to pray, more especially for the cause in which we have engaged. While we feel that our friends do pray for us, we are sensible that they cannot understand all our wants or trials. They will know hereafter, when we have time to tell them, but

they cannot know at this moment, what a dark cloud hangs over us.

Saturday, May 12. Our business has gone forward with success. The health of the brethren has been restored. We have planted a field of seven acres, and secured it with fence, besides enclosing a garden about the house of four acres.

Lord's Day, May 13. This evening we have been led to consider the importance of more frequent seasons of social prayer and religious conference. The subject of lukewarmness has this day been discussed, as we hope, to our mutual benefit. God has been pleased to visit us this evening with his quickening presence.

Monday, May 14. In view of our embarrassments in learning the language of the Osages, the brethren voted, this morning: That Brother Chapman should repair immediately to the village, to learn as well as he could the expediency of going with the Osages on their hunting expedition, to gain the object. Having been disappointed in obtaining an interpreter, and they being about to be absent through the summer, we know of no other way.

Thursday, May 15. Brother Chapman returned this evening, and states, that he had not seen the Indians; that the village, to appearance, had been cleared for several days; and that he pursued them across the Verdigris; but, for the want of food, and having no means to procure it, was obliged to return. Except a biscuit or two, he has had no food for two days.

Wednesday, May 16. At a special meeting this morning, voted, that Brother Chapman and Brother William C. Requa make preparations, as soon as possible, and pursue the Indians to their hunting ground, in order to be with them to learn their language. This measure has been resorted to, as the only alternative in our present condition. We have been crossed and disappointed in regard to acquiring the language. Thus God is trying us. We need it. May we adore and not murmur. This evening, in regular meeting, the Brethren passed further regulations.

Overture for Peace.

Thursday, May 17. A person has called upon us, who has been in pursuit of stolen horses. He left the Osages at their encampments, about twenty miles beyond the village. He informs us, that Clamore requested him to go to Webber, one of the most influential Chiefs among the Cherokees, and informed him that he wished to have peace; that he did not wish to injure the white people, and that there were too

many between the two nations for them to be at war; that he would keep his young men from fighting three months, and give the Cherokees time to conclude whether they would make peace or continue the war: that if they would send an agent, or properly authorized person, with a Chief, he would conclude a peace that would stand; that if, after that, any of the people of his village made depredations, he would be answerable; and that if any of the other villages committed depredations, he would assist the Cherokees in gaining satisfaction of those villages; but as he could not controul the other villages, he did not want to be answerable for the damages which they might do. He said that he did not beg a peace, because he could send an army of 1500 warriors, and that if they saw fit to carry on the war, he should, on his part, carry it on with vigour. We hope this presages a speedy termination of war.

Thursday, May 24. Passed the following votes:

I. That we erect a frame building, 48 feet long by 20 feet in width, two stories high, with a piazza in front, a cellar, and cellar kitchen below.

II. That we commence this building immediately.

Our millwright with Brother Redfield, have been engaged for several days past, in exploring the streams, to find a millseat. They have not yet found one, which will answer our purpose. After much consultation, we have, therefore, concluded to commence one of our permanent buildings without delay. Although it will cost us more, we must make use of a whipsaw for the present.

Church established.

The Family assembled this evening, to attend to the articles drawn up by the Committee for the Constitution of the Church. They were read and considered, and the Family concluded to meet again to-morrow, to decide whether they were such as met their approbation.

Friday, May 25. We have nearly enclosed seventeen acres more, and ploughed and planted about half with corn. The spring has been very backward for this country; and, until within a few weeks, the ground has been dry. We have planted as much ground as, by the most active exertions, we could prepare. It is a laborious work to fence the fields.

The Family met again, and assented unanimously to the articles and covenant, as suitable for them to adopt in forming a Church. In this meeting, the sweetest har-

mony of feeling and sentiment has been manifested. We have concluded to set apart to-morrow for the purpose of forming ourselves into a Church, and of attending to suitable religious exercises, together with fasting. We have agreed, that it is our duty to suspend our business, and invite our hired men to observe the day with us.

Saturday, May 26. Spent the day in fasting and prayer, as proposed yesterday. Formed the Church, by solemnly professing our belief in the Articles of Christian Doctrine, and covenanting together. Two discourses were delivered on the relative duties of ministers and the people. As soon as the Church was formed, the lay brethren expressed their desire, in writing, that Brother Vaill and Brother Chapman should take the pastoral care of this Church, to which they agreed; promising to discharge the duties of Pastors so long as God in his Providence should continue their connexion with this Mission. We have now, by the blessing of God, planted a Church in this wilderness, which we hope will prove a fruitful vine, spreading its branches far and wide for the healing of the nations. The day has been observed by our labourers with more than usual solemnity.

First Administration of the Lord's Supper.

Lord's Day, May 27. United at the table of Christ, and received the symbols of his body and blood, of his sufferings and death, of his love and presence. The Transaction has brought Christ our Lord near to us, and made us realize more than ever his promise, "*Lo! I am with you.*" O, the delightful, precious season! May it strengthen us to future labours, and be a foretaste of greater joys to come.

GREAT OSAGE MISSION.

Extract of a letter from Miss Woolley to her Mother, dated Mission Boats, August 8, 1821.

' May the Lord direct my pen, and enable me to speak of his goodness; for truly his goodness and mercy have followed us all our way. He hath not dealt with us according to our iniquities, but in his great loving-kindness hath he watched over us for good. Most of the family enjoy comfortable health. Although a number are feeble, yet no raging fever burns their sickly frame. The most infirm are able to walk abroad; our spirits are good, and our prospects are flattering.

We entered the Osage river on the 29th

of June; and on the first of July, we met on one of its banks for Divine worship. Our Sanctuary, formed by the God of nature, was grand and sublime. We assembled under a large shelving rock, sufficiently extensive to shelter a thousand persons from the peltings of the storm, or to shadow them from the scorching rays of the sun. Here we met with only one white family, the last we expect to see on our way to the Indian settlement.

On the 2d of August, we arrived at Chateau's Establishment. Here, for the first time, we saw Osage Indians. We were politely received by Wah-ton-e-yah, a warrior of distinction, who had been left here to give to the chiefs information of our arrival. When three of the brethren, who had gone forward, approached the Indian huts, this warrior marched out with an air which would not have disgraced royalty. He took the Missionaries by the hand, and bade them a cordial welcome. He then walked down to the river, and welcomed the whole family to the territory of his nation.

At this place, we found many of the Osage Indians. Their appearance is most interesting. Their cleanliness much surprised us. We could not but love their children, some of whom were neatly dressed, while others were entirely destitute of clothing. One of the Indians said he had two children, and he would send them to school, and when they became white-men, he would come and live with us, and be a white-man too.

In the course of the afternoon, we moved up the river about a mile. Wah-ton-e-yah accompanied us, took a seat at our table, and conducted himself with propriety. On the 3d, we rested, while the brethren examined the land. On the 4th, we moved up the stream until we were arrested by the shoals. On the 6th, the brethren took a more extensive view of the land, and found a situation about four miles distant by land, and eight or ten by water, with which they are highly pleased.

Some of the brethren are now employed in erecting a store-house on the site just mentioned, while others are conveying goods thither in a skiff. Brothers Newton and Bright have gone to the Missouri river for horses, oxen, cows, &c. We are within 80 miles of Fort Osage, to which all letters for our family should in future be directed. The Osage chiefs and warriors have not yet return from their summer's hunt. They are expected soon, and on their return a Council will be immediately held.

THEOLOGICAL SEMINARY, ANDOVER.

[In our last we published some extracts from a Sermon delivered by Professor Stuart, at the completion of the new College edifice. We subjoin the following statement from a note appended to the Sermon.]

Two college edifices, of brick, have been built, each containing thirty-two suits of rooms, adapted to accommodate one hundred and twenty eight-students. A Chapel has also been erected, containing besides a large room for public worship, a library room, and three lecture rooms; also a Refectory, sufficiently large to accommodate seventy or eighty students. The new college edifice, (one of the two above mentioned,) and the chapel, are built in the most elegant manner, and of the most durable materials. Three dwelling houses for Professors have also been erected.

Four professorships, two in the department of Sacred Rhetoric, one in Christian Theology, and one in Sacred Literature, have been endowed, and are occupied by an equal number of Professors. Three Scholarships have been endowed, i. e. a sum of money, the interest of which is adequate to maintain three charity students in the usual way here, has been given by charitable individuals. The funds for charitable purposes in respect to the students are considerable; but fall far short of what is necessary for the present exigencies of the Seminary. During the two last years, aid from the funds has been extended to but two of the three classes, who have belonged to the Seminary. This deficiency has been supplied, as in preceeding periods a multitude of other deficiencies have been, by appeal to the charity of individuals and churches.

A library of more than 5,000 volumes has been procured, most of which are select books, appropriate to the object of the seminary. A Greek and Hebrew Printing Press has been established, and arrangements are made to procure Syriac, Arabic, and other Oriental Types.

There remains, to complete the arrangement of the Seminary, the Professorship of Ecclesiastical History to be endowed and filled; an addition of nearly one half to our charity funds for students; and, at least, five times as many books

as now belong to it. The library is indeed, very commodious and pretty extensive for students, but the instructors need one vastly more extensive, to enable them to do their duty, in a proper manner.

There is also needed two dwelling houses; one for the second Professor of Rhetoric, and one for the Professor of Ecclesiastical History, whenever this Professorship may be endowed.

An apprehension exists, pretty extensively, that this Institution is exceedingly rich. We should do great violence to our feelings of gratitude, and great injury to its benefactors, if we should deny, that large sums of money have been given to it. But the buildings and the necessary apparatus must, of course, swallow up a very considerable proportion of these; and buildings are not productive property here, where no rent is received for the use of them. Every Seminary is rich or poor, in proportion as its income exceeds or falls below its expenditures. Our wants are increased, on account of the number of students, (which now exceeds one hundred, and two thirds of which on an average receive charity) far beyond our income. We have no present means of assisting but about half of the indigent Students; and have been able to do it thus far, only by casting ourselves on public charity. There are many very generous individuals, who have not yet been wearied with well doing in respect to us; but it is greatly to be desired, that neither they nor we should much longer be obliged to resort to this method for support. It is attended with some evils, that should be avoided, if possible; at best, it is attended with many perplexing embarrassments. There are so many charitable objects now going on, in our country, that our solicitations for aid seemed to wear the appearance of an interference with them; and we are compelled, as it might be expected from the erroneous impressions in respect to our resources that have spread abroad, not unfrequently to hear the question;—how can you, who are so rich already, ask for charity? it is a difficult question to answer: for explanation requires detail, which demands time to complete. The simple statement above, of what

we have, and what is still lacking, may perhaps serve to correct some of the erroneous apprehensions that exist, in regard to our resources and endowments.

The new College edifice above alluded to, was open to public inspection on the day of last examination, and presented one of the most interesting objects to the benevolent mind, which can be conceived. The building is of the finest brick, four stories high, 100 feet long, 40 wide, a thick wall through the centre, and ornamented with Venetian blinds. It contains thirty-two *suits of rooms*, each suit comprising two bed-rooms and a sitting-room. Each bed room is furnished with a bed, bedding, table, chair, glass, &c. &c.; each sitting room with a fire-place, having in the back an iron door through which ashes may be thrown into the cellar) with a broad hearth, and an orifice above for the stove-pipe, if stoves are preferred. Each sitting room is also furnished with a table, chairs, bureau, and every necessary and convenient article of furniture. The building, which is thoroughly painted within, and the furniture, which is all new and uniform, are the gift of one man. *May all concerned feel that the arm of the Lord hath done it.*

PORT OF LONDON SOCIETY

FOR PROMOTING THE RELIGIOUS INSTRUCTION OF SEAMEN.

Summary of the third Annual Report, May, 1821.

The cheering month which calls together the friends of "the Port of London Society," has, of late years, become, to the church of God, a deeply interesting and important one, and pregnant with events, compared with which, the revolution of empires, the councils of kings, and the debates of senates, are trifling and unimportant.

This, as if by common consent, is the favoured period which has been fixed upon for celebrating the triumphs of those institutions which adorn our native land; and hence, to this far-famed metropolis, the angels of the churches, and the friends of the Redeemer, from different and distant places, are attracted; and here is concentrated, as in a focus, no small portion of the talent, the zeal, the charity, the wis-

dom, and the mighty influence of the christian world.

Not only, therefore, in reference to this vernal season of the year, but also to the moral scenery, all lovely and enchanting as it is, which opens to our view, may we exclaim: "The winter is over, the time of the singing of birds is come, and the voice of the turtle is heard in our land."

Those chords are now about to be struck which shall vibrate to the extremity of the habitable world!

Those holy men are now assembled, who have solemnly pledged themselves not to stay their hand, until they have carried the Banners of the Cross "victorious round the globe!!!"

While we survey this noble army of the living God, pressing with holy and impassioned ardour and enjoyment from one assembly to another in quick succession, can we forbear inquiring: "Who is this that looketh forth, fair as the sun, clear as the moon, and terrible as an army with banners?"

The world has surely not witnessed a scene so commanding and delightful, since the days "when the tribes went up, the tribes of the Lord to worship before him in the holy mount at Jerusalem!!!"

Among these noble and godlike institutions, the Society, whose anniversary we now commemorate, rank not the lowest in the scale of importance; and the Committee cannot forbear offering you their warmest congratulations on the return of this annual solemnity, and calling upon you to unite with them in thankfulness to God, for the benediction which has hitherto rested on the Society, and for the encouraging prospects with which it is surrounded.

It is true, indeed, that benevolent exertions arising merely from human passions, are oftentimes transient and unavailing; but those efforts which originate in the design of Providence—which are suggested by the Spirit of God, must assuredly prove permanent and successful; and such the Committee firmly believe will be the result of exertions made by the Port of London Society, in behalf of the religious welfare of seamen.

On former occasions the Committee have had the happiness to announce the liberality of many corporate bodies, as well as of individuals, and the spirit of generosity has not decreased within that year, the labours and success of which this Report is designed to concentrate. To particularize every source of this encouragement, would be incompatible with that brevity which the present circumstances demand. In the month of October last an intimation was

given, that his Excellency Baron de Just, Ambassador from His Majesty, the King of Saxony, had a communication to present to the Committee of the Port of London Society. It was considered due to the representative of that excellent monarch, to receive him in a respectful manner, at the Floating Chapel. On the 6th of November, His Excellency the Baron, accompanied by Rudolf Ackermann, Esq. met the Committee at the Chapel, and having seen the accommodation for the worship of God, (which afforded him the highest satisfaction,) he presented a letter, expressive of his King's interest in the welfare of seamen, and containing a grateful recognition of services rendered by this country to Germany, when desolated by war. Addressing the Treasurer of this Society, his Excellency thus expressed himself:—

"Sir, I have it in command, from his Majesty the King of Saxony, to subscribe, in my name, the sum of £25, to your Floating Chapel for Seamen.

"Although my court feel particularly interested in all that promotes the national institutions of this country, I am authorized to inform you, that the zeal you manifested formerly, in alleviating the distresses of Saxony, is still fresh in their recollection."

Mr. Ackermann, at the same time, presented a donation of one hundred Saxon thallars,* from the Burgo Master and Magistrates of Leipzig; and fifty Saxon thallars from Messrs. Frege and Co. of Leipzig; and has since informed the Committee, that the sermon preached at the last anniversary, by the Rev. J. A. James, and subsequently published, has been translated into German, at Leipzig, exclusively in aid of this Society. Beyond the advantage immediately resulting from these foreign contributions, this meeting cannot but participate with the Committee, in rejoicing, that an interest in behalf of seaman has been created in one portion of the Continent, and will unite in humble prayer to God, that it might be diffused not only over the whole of Continental Europe, but throughout the civilized world.

A lively interest has been manifested by the excellent clergyman of the Swedish Church, the Rev. J. P. Wahlin, and after having repeatedly united in worship with the crews of numerous vessels at the Chapel, he kindly offered his church for sermons in behalf of the Society's funds.

The truly pious and exemplary Rector of a provincial parish transmitted to the

Committee a donation, in a letter so encouraging and animating, that the Committee cannot forego the pleasure of making a quotation from it. "It is so obvious," says he, "as to be the common topic of observation, that God is now in a very decisive manner hastening the promised time, when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ. And that he is making use of this highly favoured land as his chosen instrument for that blessed purpose. We have reason to bless God if we have lived to see such a time, and more especially, if he has given us grace to take an interest in any institution established for promoting the Gospel at home or abroad. I have noticed in the public papers the institution which you so zealously support, in favour of a class of men, reprobate almost to a proverb, and who, till of later years, might truly say, no one cared for our souls. I trust, that numbers of these ignorant creatures will have cause to bless God for the Port of London Society, and the Bible Society. I enclose a one pound note, of which I beg your acceptance, as my mite towards the Society, and I regret that I have not a larger donation to transmit, but upon the principle that every little helps I hope it will be acceptable."

Another correspondent says, "It gives me much pleasure to perceive that your diligent exertions have been attended with so much success; and I hope the time is not far distant when, not only every ship from the port of London, but every ship which sails from the ports of the British Islands, and from those of the extended empire of this favoured country, when they shall meet each other on the great and wide sea, will thus salute, in good old scripture phrase, 'The Lord be with you!' 'The Lord bless you.' How delightful would it be to see every ship a Bethel, or house of God; and their crew devoting the Sabbath, as far as the necessary business of the ship would permit, to the service of God. The time will no doubt come; for it will certainly come to pass, as declared in Holy Writ, that all mankind will be converted to God. You speak of deficiency in the society's funds; but be not discouraged, use your best exertions as you have done, and leave the issue to the Most High."

It had long been desired to carry the knowledge of the Society's proceedings into the western part of the metropolis, and, on the 13th of February last, a public meeting was convened at Freemason's Hall, at which the Right Hon. J. C. Villers, M. P.

* The Saxon Thaller is about three shillings.

very kindly presided. Nothing could be more satisfactory to the friends of seamen than the result of that meeting. The claims of seamen to religious instruction were advocated with great energy, and in a truly evangelical spirit, not only by the liberal and beneficent chairman, Mr. Villiers, but by others, whose lives are consecrated to the service of their country, in the senate, and in the church of Christ; men, who, though conscientiously differing from each other, on non-essential points in religion, nobly unite their energies to promote the best, the eternal welfare of their fellow men. While the liberal contributions of others entitle them to the grateful recognition of this assembly, it is impossible, at this moment, to pass over the generosity of the chairman on that occasion, who, besides repeating his donation of ten guineas, became an annual subscriber of two guineas.

Within the past year, great and successful exertions have been made in different parts of our own country, to further the objects contemplated by the Port of London Society; and in exciting to these exertions, no small tribute of praise is due to the zealous and persevering labours of the Bethel Union Society. Within our own vicinity, as at Poplar, Greenwich, Woolwich, and Gravesend, local societies have been formed; and from amongst the more distant ports, Liverpool, Hull, Bristol, Shields, and Leith, may be distinguished.

The intelligence of our proceedings in England, was not heard in our interesting sister country, Ireland, with indifference. About the middle of last year, a zealous promoter of religious societies in Dublin availed himself of an occasional visit to this metropolis, to attend public worship at the Floating Chapel on Sabbath morning, where we was not only gratified by the appearance of a numerous congregation of mariners, but obtained much information respecting the Society's plans and prospects. He informed the managers, that some personages of considerable naval rank were likely to bring the subject under the more direct cognizance of his native land, and since that period much laudable feeling has been awakened there towards seamen.

There has also been observed, within the last year, a greatly extending desire amongst the masters of ships, to assemble their crews for divine worship, when at sea; and consequently, more numerous applications have been made for the "Seaman's Devotional Assistant," than at any former period.

LONDON JEWS' SOCIETY.

Extract from the Correspondence of Mr. Wolff, a converted Jew on a mission to the East, showing the blind unbelief of the Jews.

Gibraltar, 13th June, 1821.

Dearest Friends,—The ship does not yet sail, on account of the contrary wind, and I continue therefore my conversation with the Jews at Gibraltar.

The 10th of June, I read with Mr. Gaby the work of the Portuguese Rabbi Netto, who was Doctor of Madeira, and High Priest of the Jews at London, and died in the year 1727; he wrote his work in the Spanish tongue,—it is a refutation of the principles of the Koraite Jews, who deny the authority of tradition.

I gave a Testament to Mr. Ben Aruz, respected by all the officers of the regiment as an honest man and a gentleman; he is a man of property: he desired Mr. Cohen to lend him the New Testament; being informed of it, I went to him with Mr. Cohen, and gave him one.

Conversation with Mr. Ben Aruz.

I was introduced on the 12th of June, 1821, by Mr. Cohen to Mr. Ben Aruz.

Ben Aruz. I am very much obliged for the New Testament; I say always to my friend Cohen that Mr. Wolff is a very sensible man, of great talent, who gains much money, and eats well, and drinks well, and believes in his heart what he likes; all the Jews at Gibraltar are a parcel of fools, who argue with you about the prophets and the law. I was in the world, and knew the world very well; I have done all this myself, what you, Mr. Wolff, do—I did go about with Bishops arm in arm; I lived many times in convents, therefore I was the *gallant homme* of all the ladies, but in the midst of all those things my heart was a Jew—and thus you are, Mr. Wolff—but you are right!

I. It is sorrowful indeed that you know so little of the spirit of the law of Moses and the Prophets, so that you think that a man may be a *hypocrite*, and nevertheless be a Jew. If you, Mr. Ben Aruz, have acted thus in your youth, for a little meat and drink, you have acted wrong, and I tell you that you have not been happy that whole time. And do you think that I should be such a fool to deny my God, my Saviour, for money, for meat and drink? There will be a day of resurrection, a day of universal judgment, and if I should then be in such a state you as suppose, my wretched soul

would be in an awful condition. But no, no, but I believe rather with all my heart, all my soul, in Jesus Christ, my Saviour, my Redeemer!

Mr. Cohen did go away, and I was a little while alone with Ben Aruz.

Ben Aruz. Mr. Wolff, I am a man of honour, a man of secrecy, and I assure you with an oath, that I will not betray you,—but tell me sincerely, do you believe in Jesus Christ?

I. In Jesus Christ, my Lord, my God—in Jesus Christ, my Lord, my God—in Jesus Christ, my Lord, my God—the heaven above is my witness, and the earth beneath.

Ben Aruz. What use is the Son? we have the Father, and in him we believe!

I. Do you believe in the Father?

Ben Aruz. I believe.

I. And all what he commands?

Ben Aruz. And all what he commands I am obliged to fulfil.

I. The Father commands, "*Kiss the Son!*"

Ben Aruz. I tell you this only, Mr. Wolff, you will cry out at your death, "I have sinned, I have committed iniquity, I have done wickedly, I have done wickedly."

I. Yes, you are right, I shall cry out indeed, "I have sinned, I have committed iniquity, I have done wickedly," but at the same time I hope to add, "I hope in thee, Jesus, my Lord, and my Redeemer, and my God!"

Jews of respectability entered the room of Mr. Ben Aruz, saluted me in a very kind manner; I began to talk about the divine origin of the Law of Moses and the Prophets, and the *malice* of the Rabbis. It was the first time I attacked their prejudices. They listened with all attention, and shewed me the greatest respect. I visited, after that conversation, the Rabbi at Jerusalem, who received me with the greatest kindness, and told me that he was sorry that Jonas was so unpolite. He told me that he has the intention of visiting London before his departure for Jerusalem; I asked him whether he would take with himself some letters for you to London? he replied, "with great pleasure." He will come to London after a month, and bring for you some letters: I am sure you will receive him kindly.

Mr. Wolff relates the conversation at another time with Mr. Gabay, on the meaning of some Hebrew words, when the above mentioned Ben Aruz, who is the friend of Mr. Gabay, with whom he travelled ten years, entered the room; he used the same arguments he did the day before; I was

able, by the grace of the Lord, to tell him again that I set my only hope in Jesus my Lord!

Ben Aruz. You must confess the name of Christ.

I. Yes, you are right, I must confess the name of Christ, compelled by the grace of the Lord!

Ben Aruz. For all your present welfare depends upon this profession.

I. All my *present* and *future* happiness and welfare depend upon it!

Ben Aruz. Courage, Mr. Wolff!

I. Which Jesus Christ my Lord will give me!

Ben Aruz. Hold him fast.

I. I will by his grace hold him fast.

Ben Aruz. Or you lose yourself?

I. Or lose myself for ever.

Ben Aruz. You are a great talent.

I. I am a poor weak creature, a sinner, who hopes to be saved by Christ Jesus, by his blood!

Gabay. He neither slumbers nor sleeps, the Watchman in Israel! (*He says this in Hebrew.*)

I. He neither slumbers, nor sleeps, the Watchman in Israel! (*I, in Hebrew.*)

Gabay. Hear, Israel, the Lord our God is one Lord! (*in Hebrew again.*)

I. Hear, Israel, the Lord our God is one Lord—and Jesus is the Messiah!—(*I, in Hebrew.*)

Tears stood in the eyes of Gabay, and Ben Aruz became more serious. No Jew has seen me, by the grace of the Lord, I hope, in a trifling spirit. They can always observe my whole heart in my countenance. My love to Mr. —, his Lady, and children. My kindest compliments and thanks to all the members of the Jews' Society.

Your's,

JOSEPH WOLFF.

JABEZ B. HYDE.

The attention of the benevolent is called to the following letter.

Buffalo, Oct. 13, 1821.

To the Editor of the Religious Intelligencer.

Dear Sir,—Believing that the talents of Mr. Jabez B. Hyde, late in the employ of the U. F. Miss. Soc., and his knowledge of Indians to be too valuable to be useless, the Presbytery of Niagara; in the capacity of a Missionary Society, have employed him to labour as a Catechist among the destitute Indian settlements within its bounds, including the Cataraugus, Allegany, Tonawanda, and other reservations not taken up by any Missionary Society, and have agreed to do what the churches under its

care will feel themselves able to do for his maintenance. The most that is done, as our churches are small and poor, will be by sending him in provisions for his family's use, consisting with himself of ten—his wife, wife's sister, and seven children. The subscribers have been appointed by Presbytery, a committee to superintend the affairs of the mission, to receive supplies for Mr. Hyde, pay them out to him at discretion, and report to Presbytery as often as required. Mr. Hyde is yet engaged in translating portions of the Bible into the Indian language, which is doubtless an important part of his work. Something must be done for printing. This work is carried on through the help of an interpreter, who will be wanted also more or less in Mr. H.'s itinerant labours, and something must be paid for him. *Sacred music* has been found a great helper to the introduction of the gospel among the Indians. It would be desirable to keep this in view; and when we take the whole into consideration we are afraid lest we shall come short, our brother fail of a comfortable support and then objects languish. As Mr. Hyde has learnt through the *Intelligencer*, that subscriptions are opened for his benefit. It is his wish that whatever is forwarded to him be forwarded through this committee, to embrace the general purposes of the mission. As such, then, we look once more to those friends of the Redeemer who have felt a peculiar interest in the labours of Mr. Hyde, and who in the day of extremity have heretofore provided relief. We believe that his labours have been, and will be blessed of God. We appeal in behalf of two or three thousand perishing poor in our border, waiting to be fed with the bread of life. Brethren, help us in this good work. Send us anything that can be consumed in missionary's or interpreter's family. Articles of clothing to a small amount would be peculiarly serviceable.

We are yours in the Lord,
 MILES P. SQUIER, } Committee.
 JOSEPH S. STOCKING, }

The Editor acknowledges the receipt of the following donations for Mr. Hyde, viz:

From Andrew Huntington, Esq. Norwich, Conn cash \$3.

From the Juvenile Char. Soc. Lenox, Mass. cash \$1 50 cts. 13 1-2 yard of good flannel, 7 pair of socks and stockings, 1 vest pattern, 1 Bible.

DONATIONS TO THE ELLIOT MISSION.

Mr. Whiting—

Sir,—Two or three months since, a letter from the Rev. Cyrus Byington, was

inserted in the *Religious Intelligencer*, giving a detail of the wants of the Missionary Family at Elliot, in the Choctaw nation; and an advertisement was subjoined, that any donations sent to our store for that mission should be forwarded. The good people of this town and its vicinity, have listened to the appeal which was made to their Christian principles; and have contributed liberally. We now furnish you with the list of the contributions. The money will be paid to the Treasurer of the American Board of Commissioners for Foreign Missions, who can easily transmit the amount in a draft; and the property will be shipped in a few days, by his direction, to the agent at New-Orleans, to be sent forward, as soon as the rise in the river will allow, to the Missionary Station at Elliot. Yours, &c.

DWIGHT & WILLIAMS.

New-Haven, Oct. 23, 1821.

Donations received in articles of Clothing, Bedding, Goods and Cash, by Dwight & Williams, for the Elliot Mission.

Black Rock, Fairfield, 70 cents cash, clothing and hardware, \$11 3	
From a lady in do cash 2	\$13 73
Salem, cash 8, clothing 18	26
Southbury Cent Society, by Anna Mitchell, Treas. cash 22 50, goods 50 cents 23	
Ladies Benevolent Society, Northford, by Julia Ann Maltby, Treasurer, cash 1 12, clothing 20	21 12
Female Missionary Society, Middletown, clothing 38	
Miss Summers and Miss Hotchkiss scholars, do cash 8 10, clothing 21 90	66
Dorcas Society and Ladies in Woodbridge, by Mrs. Nancy Allen, cash 8, clothing 40 25	
From the charity boxes of 2 children of Rev. Mr. Allen for abstaining from the use of sugar, 2 years, cash 4	52 25
Gentlemen and ladies in Columbia, by Rev. Mr. Rich, cash 4 81, clothing 40 22	45 3
Ladies in Pettipang, by Mrs. Huldah Hovey cash 3 6, clothing 16	19 6
Female Benevolent Society, North-Woodbury, by Rev. Mr. Brownel, cash 9, clothing 44	
Ladies in 1st presbyterian society, Woodbury, by Mr. Blackman, cash 2 44, clothing 58 50	113 94
North Guilford, by Mr. Bray, cash 5 25, clothing 16 50	21 75
From the church in Middlebury, by deacon Stone, cash 12 20	
Female Bible Society of do. by Almira Stone, cash 8	
A lady in do. cash 2	22 20
Ladies and gentlemen in North-Killingworth, clothing 90	90
Ladies Charitable Society, Litchfield S.	

Farms, by Mrs. Morris, clothing	37	6
Young Ladies Charitable Society Litchfield South-Farms, by Miss Camp, clothing, &c.	19	33
Litchfield, clothing	55	111 39
Young Ladies Benevolent Society, Bethlem, clothing &c.	93	96
Ladies in Middlefield, flannel, &c.	20	27 20 27
Ladies in Griswold, clothing, bedding, &c.	111	84
First Society in Washington, clothing	81	82, cash 6 87 82
Lady in Westbrook, cash	4	4
Gentleman in Cheshire do.	1	1
Gentleman in Litchfield, cash	50	50
From a friend in Fishkill, N. Y. by Deacon Whiting cash 1, do. in Kensington, by do.	1	50 2 50
W Haven, by Miss Stebbins clothing	8	75
Gentleman in do cash	10	
Lady in New Haven do.	10	
3 ladies do do	4	
Individuals in do do	7	87
A gentleman in Fair-Haven do	1	
A gentleman in do do	50	cents
Mr. Silas Hotchkiss, 1 ream foolscap paper	3	50
A Friend to Missions by Deacon Whiting cash	10	
A Friend, in New-Haven, 1 bundle sundries	5	63
A merchant 1 bottle nutmegs	1	8
2 Merchants, 2 bundles books	13	
A merchant, 1 do hardware	8	50
A quantity of crockery, purchased by Ladies	27	55
Ladies in Whitneyville, 1 bed quilt, fans, &c.	5	25
Gentlemen in do cash	4	
Avails of 3 articles of furniture given by 3 mechanics	5	54
From Yale-College, collected by students, clothing, &c.	220	
— from Town	129	58
— hats, &c. from Yale-College	75	
— from Town	8	
Clothing, books, &c. donors unknown,	63	
Clothing, bed-quilts, &c. collected at the store of Wm. Austin & Sons	47	
From B. cash	2	
Female Missionary Society of New-Haven, clothing, &c.	138	27 809 2
Amount received in cash	170	10
do do clothing &c.	1588	29
Total,		1758 39
Cash paid for casks	7	50
		1750 89

WORK WHILE IT IS DAY.

From the Evangelical Magazine.

"I must work while it is day," said the blessed Saviour of men, (John ix. 4.) and where is the genuine disciple that is unwilling to follow the example of his divine Master? But may we not consider the words as addressed to all his followers? I believe we hear him say to each one,

"Work while it is day:" and who that loves Christ would not obey the solemn, and I may add, the kind injunction; for it is an honour and a privilege to be the servant of the Lord Jesus Christ: and in his service is found a rich reward.

If ever there was a period in the history of the church which might be called "day," surely it is now, for though it is but the twilight of the latter-day glory, yet it is "day" when compared with the night of darkness and ignorance which is vanishing before the rising of the sun of righteousness. To have been born in a Christian land, and to be living at such a period as the present are distinguished blessings; and be it remembered that such blessings have connected with them a responsibility of no small weight. To be cold, or even luke-warm now, while the fire of Christian love is glowing all around, and while the great enemy of man seems to be making more than ordinary exertions to ruin souls, proves either that the heart is in a lifeless state—that the perishing condition of thousands is thought to be of little moment—or that gratitude to Christ is at a very low ebb. O Christian! can you be inactive when the world itself is in motion to hasten on "the coming of God"—can you be willing to have no share in the glorious transactions that are going on in the kingdom of Christ? Cannot you spare a few hours occasionally to help on this glorious work; or if time is not at your command, cannot you contribute of your substance for the cause of Christ? O be not satisfied to live without some share in this great work, compared with which all the noblest productions of human nature are not worth naming. To be an instrument in bringing one soul to Christ outweighs all the honours, distinctions, and possessions that mortals can enjoy. It was the following solemn query, put by an aged minister of Christ some years ago, that led me forward into the service of God and of souls—"Have you nothing to do for God?" I may therefore be permitted to put the same question to all who read this short paper. If you are not doing any thing for him who made you and redeemed you, may you feel grieved, as I then did, and enquire what you can best do to serve his cause. You need not go far or enquire long: the sick, the afflicted, the ignorant, are all around; multitudes are perishing for lack of knowledge, and "the night cometh, when no man can work." Life is the day in which we must work; and with all the cares and employments of time, how little of that life can we devote to the service of God:

we should therefore strenuously exert every power which we possess, in humble dependence upon divine grace for a blessing. Another reason why we should be active is, that God is calling one and another of his servants to their reward; and the most active are often taken away in the midst of their usefulness by the all-wise ruler of heaven and earth: this calls loudly to those who are left behind, to labour yet more abundantly; and oh, happy will it be for them, if, when the Lord comes, "he shall find them so doing."

From the Christian Spectator.

UNHAPPY INSTANCE OF CONFORMITY TO THE WORLD.

[We are assured from the most respectable authority, that the following account is strictly true:]

M. was a brilliant character. Her person was attractive, and her mind and heart were capable of receiving and retaining the most refined sentiments of polite education. She possessed the advantages and all the qualities necessary to find acceptance, and hold an important place in the society in which she moved. Pleasure and admiration attended wherever she went. At the age of twenty, her heart was impressed with the truths of religion, and she soon afforded clear and decisive evidence of a work of grace. She turned from lying vanities to the pursuit of heavenly wisdom, and for a time, found great joy and peace in believing. Unhappily, however, she began to feel that the world was too good to lose. It held out flattering prospects, and worldly people wished for her society. She resolved to be a Christian, but she also resolved not always to appear such. She would go with the world to the extent of what she deemed Christian liberty, but would be the more careful to maintain piety in the closet.

We hardly need assert that the comfort of M. gradually declined. She wished to make a public profession of faith, but she wished for better evidence of her piety, and wondered where was the blessedness of which she once spake. At the end of two years, an affecting event led her to consider more attentively her true situation, and she was humbled in the dust to perceive where she had been, and what she had been doing. She seemed to herself to have received the grace of God in vain, to have abused his mercy and grieved his Holy Spirit; but she determined again to return

unto the Lord. With purpose of heart to new obedience, she confessed Christ before men, again found tranquility, and walked as a child of the light and of the day. Her heart glowed with love, and she seemed to be taking up the cross and following Christ. She found ready acceptance with the pious, her powers found better and higher employment, and she promised fairer attainments than others in a pure and holy life. But her besetting sin, though quieted, was not subdued. It became clamorous for indulgence, and she would yield a little and little, to induce its quietness. She became afraid of differing too widely in opinion, habits and pursuits, from those with whom she associated. She would not go to the full extent of worldly pleasure, but she would show complacency in it. She was naturally cheerful, animated, intelligent, and she now contributed by her conversation a full share of pleasure and instruction in the social circle. She wished to maintain her influence, imagining that thereby she might win some to the cause of truth, not aware that instead of recommending her religion, she was only recommending herself: and that it was absence of piety which gained her success. She was vainly striving to unite the irreconcilable interests of earth and heaven, not willing to lose the one, and determined to keep her hold upon the other; not considering that the world is the stronger party, and the kind hearted reformer is more likely to become conformed to the world, than the world to be allured to embrace religion. We followed her through a series of experiments and trying conflicts, till her health began to decline, chiefly from the pressure of mental exertion, which her delicate frame could not sustain. Those who honour God, he will honour. We saw her fast declining, and greatly feared her sun would set in darkness. No one doubted her piety, but she had not suffered it to shine, and it continued clouded in her own mind. The solemn hour of death seemed doubly solemn. She feared to appear before her God, and she felt, at times, as much distress as she could possibly endure. She was awakened to see clearly that *conformity to the world* had been the bane of her peace, and had well nigh proved her ruin. She had intervals of light through the valley, which had else been of intolerable darkness, and we saw her, as we doubt not, sleep in Jesus, though barely sustained by the hope *that her sins might be forgiven her.*

MEMOIR OF CAROLINE ANN ANDREWS,
Who died at Meriden, (Conn.) Sept. 6,
1821, aged nearly 10 years and 6 months.

This extraordinary instance of early piety is communicated by the respected minister of the place, who, together with the parents of the child, were personally acquainted with the facts related. We think it will be perused with peculiar interest by our youthful readers—and afford much instruction and encouragement to pious parents.

CAROLINE ANN ANDREWS, was the eldest daughter of Benajah Andrews, Esq. of Meriden, county of New-Haven, in Connecticut. She was born on the 28th day of March, 1811. About the 1st of January, when she was in her 10th year, her mind appeared to be seriously impressed with a sense of the excellency and importance of religion. This first appeared, not so much in fear and terror, as a longing desire after holiness, saying once to her mother, I wish I could give my heart to God, and often repeating the expression, I wish I could be a christian. Her chief delight seemed to be, not in those childish plays and trifling amusements which so commonly engross the whole minds and hearts of children of her age, but in the worship of God and all means of grace. She might be called with great propriety a child of prayer. Not satisfied with attending to this duty herself in private, frequently and constantly, she was anxious to have social prayer set up in the family. As her father made no pretensions to religion she enquired of her mother who was a professor, and from whom she had received most of her private religious instruction, why her father did not pray? She was often much affected even to tears, because the worship of God was not attended in the family. So solicitous was she on this subject, as to propose that in case her father could not be persuaded to this duty, that her mother should perform it. The more the mind dwells upon spiritual subjects, and the concerns of eternity, the more deeply will they be realized and felt. This seemed to be the case with Caroline. During the winter and spring months, she appeared to be more and more impressed with a sense of the importance of divine things, and of the necessity of a change of heart, in order to prepare the soul for the spiritual enjoyments of the heavenly state. She read the Bible attentively as containing the words of eternal life, and would earnestly inquire after instruction in the ways of God with a careful desire to walk in them, and a tenderness of conscience in case of any failure. A reproof enters deeper into the heart of

the wise, than an hundred stripes into a fool. Any intimation from her mother of any thing wrong in Caroline, instead of irritating, would touch her tender feelings; and she would say I hope you will forgive me this time and that I shall not do so again. She manifested a submissive and obedient spirit towards her parents, even in things which lay nearest her heart. And nothing seemed to be dearer to her than to attend the worship of God, and the instructions of his word. She was anxious and punctual to attend all religious meetings not only on the Sabbath but at conferences. Children and youth may sometimes desire to go to such places for other purposes besides religious worship and instruction, even to get into company with their young companions, wickedly prostituting the means of grace to the gratification of their own carnal desires. But from the general tenour of Caroline's conduct and conversation at home, and abroad, we have no reason to think that was the case with her. Yet when she sought the permission of her parents to attend, and on account of her feeble health was refused, the disappointment would almost invariably cause weeping from the longing which she had for the gospel and worship of God, but still she would compose her mind and reply, that if her mother thought it not prudent for her to attend, she would willingly stay at home. But from secret prayer she had not so many hindrances. In the spring she was observed to retire for this purpose three times in a day. And not only were public and family and secret prayer her delight, but she would often retire with the three children younger than herself, one sister and two brothers, one brother being older and commonly absent, and would pray with them and for them.

The following prayer was found after her death on the last leaf of her school writing-book. It seems to have been composed by her for the improvement of her gifts in praying for her little brothers and sister. "O Lord, wilt thou forgive us our sins and enable us to love Jesus Christ.—May we be enabled to serve thee and walk in the ways of the Lord. May the Lord Jesus Christ forgive us all our sins. May the Lord forgive my brothers and sisters their sins, that they may walk in the ways of the Lord, that when we die, we may be delivered into the arms of Jesus. Christ said, suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. Lord we would come unto thee. Take us into the arms of thy love and bless us, even us, and make us

faithful subjects of thy kingdom. Surely I come quickly, amen.—Even so come Lord Jesus.”

Whether she then had any presentiment of his coming so soon to take her to the arms of his everlasting love, is not known. But the last petition of this prayer seems to have been strikingly answered with regard to her. Her love of souls was not limited to her kindred according to the flesh. Though her hearts desire and prayer to God especially for them was that they might be saved. Yet she proposed to her mother that the youth of her own age and sex should set up meetings for social prayer among themselves. Thus she continued intent on religious improvement, attending on all the means of grace in public and private, till she was confined to the bed of sickness about the first of June.—This confinement was long and tedious; her frail body being tortured with pain almost constantly, for a quarter of a year, until her death.

What the nature of her complaints was, is not exactly ascertained—but the principal part of her sufferings seemed to arise from an uncommonly large and extensive swelling, gathered so deep in the flesh that on account of the doubtfulness of the case whether it contained any collection of matter, it was not opened till after her death. In the former part of her sickness, in conversation on the subject of her salvation, she would sometimes express a want of assurance. She would often request her visiting friends to pray with her, and that the minister might be sent for to converse with her and pray for her. Her extreme bodily pain would sometimes extort groans and outcries, but the consideration that it was God who inflicted it, would soon soothe and reconcile her mind patiently to suffer. Among the consolations which abounded to her in this distress, it was not one of the least that her dear father had become a christian the winter past. For now she could have his prayers and instructions, and hope to meet him in heaven. Though her pains were so great, sin seemed to be considered by her a far greater evil than suffering. She expressed a desire to depart that she might be free from sin. Her father having told her that he was willing to have her freed from sin, but did not know how to part with her; she said, “you and my dear mother will soon follow.” Her tender affection for her family connections, and strong attachment to them seemed to manifest itself chiefly in a concern for their spiritual and eternal welfare, and a desire to enjoy their society in heaven forever. In com-

parison with this, parting with them for a short time was nothing. Having said to her mother once in her bodily distress, that she could not live, and being asked whether she should be willing to die, if God should be pleased to order it, she replied, if she could be happy in another world, and meet her dear parents, brothers and sisters there, but it would be a great thing to be separated in the other world. At another time, when she had observed that she should not live long, and was asked whether she desired it, she said, “not my will,”—at another time, in answer to similar questions, she would say, that she wished not to have any choice about it, but that God’s will should be done, and not hers. Her hope gradually brightened more and more. Speaking on the subject of religion, she told her mother that she was glad she did not feel as she did last winter. The promises to children which are found in the word of God, were very precious and consoling to her. She would often repeat them, particularly this; “Those who seek me early shall find me.” Our Saviour’s kind regard to little children, especially the words which she plead with him in the prayer inserted above, “Suffer little children,” &c. seemed to draw her unto him with the cords of love. She was much taken with this. She spent considerable time during her sickness in committing to memory hymns which she selected as expressive of her own state and feelings. The following is one of them.

Thy life I read, my dearest Lord,
With transport all divine;
Thy image trace in every word,
Thy love in every line.

Methinks I see a thousand charms
Spread o’er thy lovely face,
While infants in thy tender arms
Receive the smiling grace.

“I take these little lambs” said he,
“And lay them on my breast;
Protection they shall find in me,
In me be ever blest

Death may the bands of life unloose,
But can’t dissolve my love;
Millions of infant souls compose
The family above

Their feeble frames my power shall raise,
And mould with heavenly skill;
I’ll give them tongues to sing my praise,
And hands to do my will.”

His words the happy parents hear,
And shout with joys divine;
Dear Saviour all we have and are,
Shall be forever thine

She often wondered how people could be so stupid, and wished that there might be a revival of religion in the place. About ten days before her death, when her life

was despaired of, her mother informed her that her situation was dangerous, and asked her if she could put her trust in God.—She replied that she could. She told her mother that it appeared to her that her Saviour was smiling upon her. She was perfectly sensible that she was drawing near the close of life, but wished it not to be mentioned to her parents for fear it would cause them to weep for her. She said to her parents she was going to that place of joy, and father and mother would soon be after her.

When in conversation about heaven, she was asked how heaven appeared to her, she said that she could not tell exactly, but that it was a happy place. She appeared to be very thankful for all the favours she received from her friends. After the cold hand of death had seized on her limbs, she thanked the minister for his goodness in praying for her. The day before her death she bid her eldest brother and sister farewell, and inquired of them whether they were prepared to die. They answered that they were not. She exhorted them not to put off making preparation for death any longer, and said, "We have sinned a great many days and months against that dear Saviour that suffered so much for us. When he was thirsty, they gave him vinegar and gall to drink, and we should think it very hard to have it offered to us. She wished them to be prepared to meet her in Heaven, for it would, she said, be a great thing to be separated, a part go to heaven and a part to hell. The day before her death, when in extreme pain, she asked her mother how she could get rid of this miserable, sinful world. "I long," said she, "to be away and to be at rest. Her mother asked her whether she thought it hard to suffer so much. She said "no, for it is God that does it, and it is for our good." On the day of her death, her two youngest brothers, who had been absent a day or two, were sent for to receive her last farewell. I was present when they came in. She appeared like a corpse with her eyes closed, pale and emaciated, scarcely able to speak or move. When told that her little brothers were come, she opened her eyes, took them by the hand, kissed them, told them to take care which way they went, not to tell lies or speak bad words, and bid them farewell. She said that sin was a great burden to her, and if she should live to get well, she was afraid she should sin again. During her long sickness, she manifested the most perfect resignation to the will of God, and not a murmur escaped her lips. The latter part of the time she appeared

to possess the fullest assurance that she should be happy in the other world. After twelve weeks of tedious and painful sufferings, she died on the 6th of September, 1821, in the full exercise of her mental powers, without a struggle or a groan. Oh that all children and youth who read this, would imitate her example. Come to Jesus—He says the same to you that so much won her heart and encouraged her to trust in him. Oh, it is worth infinitely more than ten thousand worlds, to have that faith and love which can carry you far above pain and sickness, and the fears of death and hell. The time is coming and may come in your childhood or youth, when your condition will be most awful if you have no God nor Saviour to lean upon and find rest unto your souls, in the time of your distress and anguish.

Come then and try the way she tried and see how good and gracious the Lord is to all who seek him early. Read this story of Caroline over again for the purpose of seeing and remembering the following particulars of her example, and learning the peace and comfort in death which you may expect from so doing. Many die ignorant and stupid with respect to eternal things, and awake in hell. Some die in great horror. But to see any one, and especially a child, perfectly sensible that death is near, and yet serenely joyful at the prospect, through a steady, firm reliance on the Almighty Saviour's mercy, truth, and love, is the most glorious sight on this side heaven. What dignity and propriety appears in the behaviour and conversation of such an one! What delightful and refreshing sensations, and what thanksgiving and praise to God does it excite in the breast of every pious beholder! None of the kings and emperors of the world, without this religion in the heart, can ever manifest such courage and nobleness of soul in suffering and death. Yea, and what pungent conviction does it carry with it to every careless sinner's heart which is not barred against it in the power of Godliness. Even the cavalier and disputer is silenced. Out of the month of babes God hath ordained praise, that he may still the enemy and avenger. That religion must be real which can do all this in a child, and so calm, and support the mind lingering away to death, so long in the extremity of bodily distress.—Therefore be not faithless but believing.—Now build your hopes on Jesus Christ against the time when the storm of wrath, arising from the abused patience of God, shall shake and sweep away every other foundation of peace or comfort forever.

POETRY.

For the Religious Intelligencer.

THE TYPE—GEN XXII. 1—20.

Abram, take thy dearest son,
Said the Almighty voice,
To Moriah hasten on,
The mountain of my choice.

Abram instantly obey'd,
And grasp'd the sacred knife
Stretched forth the flaming blade ;
But God preserv'd his life.

Yet when Jesus was to die,
To die by cursed hands,
Angels were forbid to fly,
By his supreme commands.

O my gracious matchless Lord,
How wondrous is thy love !
Let me trust thy holy word,
And dwell with thee above.

THE ANTITYPE—PSALM XXII. 1—21.

Jesus we love thee, cloth'd in robes of mercy,
Crimson'd in gore, for us rebellions wretches ;
Warm from thy side we see the streaming pur-
ple, Stain all thy raiment.

Father, he cries out, Why am I forsaken ?
Why is thy darling to thy foes abandon'd ?
But 'tis thy pleasure—I am all submission,
Lo ! "It is finish'd."

CHRISTIAN BENEVOLENCE.

It will be seen by the report of Messrs. Dwight and Williams, in this day's paper, that goods and cash to the amount of \$1758 39 have been received by them within a few weeks for the Mission at Elliot. The goods have been appraised at cash value and packed in five strong hogsheads, and three large boxes, and will be soon forwarded. It is truly encouraging to see so much active benevolence and sympathy. This mission will doubtless be well supplied with many valuable and necessary articles, and a generous public have said by this experiment, that they will not permit any of their missionaries to want, or the cause to suffer. But while we commend the generous sympathy that has been manifested on this occasion, we would recommend that such donations should generally be placed at the disposal of the Board of Commissioners for

Foreign Missions, who will doubtless be able to distribute them more judiciously, and send them where they are most needed.

OBITUARY.

ELIAS BOUDINOT, Esq. L. L. D. President of the American Bible Society, died at his seat in the city of Burlington, N. J. on the 24th of Oct. 1821, in the eighty-second year of his age. We shall give a more particular memoir of this great and good man in our next paper.

ORDINATION

AT SOUTHTON.

On Wednesday, Oct. 31, 1821, the Rev. DAVID L. OGDEN, late of New Haven, was set apart to the Gospel Ministry, and ordained Pastor of the Congregational Church and Society in Southington, Conn. The respective parts of this solemn ordinance were performed in the following order:—The Rev. Mr. Porter of Farmington made the introductory prayer—the Rev. Mr. Taylor of New-Haven preached the Sermon—the Rev. Mr. Stebbins of West-Haven made the ordaining prayer—the Rev. Mr. Goodrich of Berlin gave the charge—the Rev. Mr. Cone of Bristol gave the right hand of fellowship, and the Rev. Mr. Keyes of Wolcott made the concluding prayer. The assembly was large and attentive, and the services were solemn and impressive.

Perhaps there is no transaction in which mortals ever take a part this side the bar of judgment, that is more solemn and interesting than that of the ordination of a gospel minister:—none that is fraught with more important consequences to the parties concerned. A frail sinful worm of the dust is set apart and delegated from on high to stand in Christ's stead to intercede with his fellow worms to be reconciled to God and a thousand precious souls are committed to his care.

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

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